

343.

SOME VERY
REMARKABLE FACTS,
LATELY DISCOVERED,

Relating to

The CONDUCT *of the* JESUITS,

With Regard to

MR. BOWER.

[Price Six-pence.]

CHAS. W. BOWEN, NEW YORK.

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With Regard to

MR. **B O W E R**:

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Which will greatly contribute to unravel the
Mystery of that Affair.

By a CLERGYMAN of the Church of *England*.

*In Perils by mine own Countrymen—In Perils among
false Brethren.* 2 COR. xi. 26.

L O N D O N :

Printed for the AUTHOR;

And Sold by E. COMYNS, at the *Royal Exchange*;
W. SANDBY, over-against *St. Dunstan's Church*;
A. JACKSON, *St. James's-Street*, near the *Palace*;
and Z. STUART, in *Pater-noster Row*.

M. DCC. LVIII.

Ordered Saturd. Febr. 4. 1758.

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By a CHURCHMAN of the Church of England.

In Paris by mine own Commission—In Paris among
false Brothers.
a Cor. 2d. 2d.

LONDON:

Printed for the AUTHOR;

And Sold by H. Comyns, at the Royal Exchange;
W. Sandhu, over-against St. Dunstons Church;
A. Jackson, St. James's Street, near the Palace;
and Z. Stewart, in Pall-mall.
M.DCC.LXIII.

SOME VERY
REMARKABLE FACTS,

LATELY DISCOVERED,

Relating to the Conduct of the Jesuits,
with regard to Mr. BOWER.

THE sincere Love I bear to Truth, and the tender Regard I have for our most happy Constitution both in Church and State, will, I hope, plead my Excuse for taking Part in the present Controversy between *Archibald Bower* and the *Jesuits*. It requires no great Penetration to see, that the Attack made upon that Gentlemen is a Thing of some Consequence to the Protestant Cause: For otherwise it will be hard to assign a probable Reason that should induce the professed Enemies of our *Sion*, to take so much Pains in rendering one Man detestable in the Sight of a whole Protestant Nation; one Man who, so far as I can find, has never given to any Protestant in the Nation just Cause of Complaint. Many and grievous are the Accusations brought against him, no Colours are thought too black for him to wear; *an Impostor, a notorious Liar, a Sensualist, a Freethinker, a disguised Papist*, are the sounding Titles throughout the Bill of Indictment, which some Protestants as well as Papists have thought fit to find against him.

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Mr.

Mr. *Bower* being thus represented as a Monster, hideous and frightful, the whole World was taught to cry out, *away with such a Fellow from the Earth, it is not fit that he should live.* That such a Cry should have been raised by Popish Priests, Jesuits, Monks, Friars, and the whole Tribe of Papists; that the Catholic Party, from which Mr. *Bower* had separated himself, should leave no Stone unturned to blacken and defame him, was nothing more than I expected to come from that Quarter; but that a Protestant, and a Protestant Clergyman, should be found in this Kingdom so base as to join them, nay, and put himself at their Head and encourage them, is what I did not expect, and what has quite surprized and astonished me. Such is the Temper of Popish Zeal and Malice as to render Protestant Succours altogether unnecessary, in any Battles that may concern the Interest of holy Mother Church. Were Protestants as unanimous as they ought to be among themselves, they would still have enough upon their Hands to ward off the Blows that are continually aimed at them from the Catholic Quarter. What then shall we think of those Protestants amongst us, who glory on being employed as Popish Engines, and appear upon the public Stage as chief Actors in a Catholic Tragedy?

It hath been Mr. *Bower's* hard Fate to know and to feel the Fury of misguided Zeal and deliberate Malice. Had he not declared himself an open Enemy of Popish Errors, had he not shewn himself both willing and able to confute

confute them, I am fully convinced he never would have been the Object of Jesuitical Malice and Popish Persecution. If we search the Annals of Time, we shall not find one Man who had left the Papists, and had either done them and their Cause actual Hurt, or was in their Judgement capable of doing them Hurt, whose Character they have not endeavoured to blacken. I cannot, therefore, tell whether it raiseth my Pity or Indignation most, when I see Protestants so easily deceived by Popish Appearances, so easily imposed upon by the crafty Emissaries of *Rome*, and so readily drawn into a Plot against themselves.

In this Light I cannot help placing the Controversy between Mr. *Bower* and the Jesuits, which hath so long engaged the Attention of the Public. It is true indeed, at present, the poisoned Arrows of Popery seem to be pointed only against Mr. *Bower*; yet, if this Attack should be carried on by Protestants, and under colour of Zeal for the Protestant Religion, or out of a pretended Love for Truth, who knows where a Popish Triumph will end?

As I live in the Country, at a great Distance from *London*; quite free, thank Heaven, from all Party Rage, from all Prepossession and Prejudice, I perused with the utmost Impartiality and equal Attention whatever was published on either Side relating to a Controversy, that appeared to me to be of the greatest Consequence to the Protestant Cause, and I can assure the Reader, that I was by that means so thoroughly

convinced of Mr. *Bower's* Innocence, and the Malice of his Enemies, that it became to me Matter of the greatest Astonishment, that any Man of Candour and Sense should be found in all *Britain*, who was not as thoroughly convinced of the one and the other as I was myself. However, as Men who value their own Peace, are not easily prevailed upon to interest themselves in the Quarrels of others, I should have contented myself with my own private Conviction, had not kind Providence, ever watching over the Innocent, supplied me, and indeed very unexpectedly, with such Proofs of Mr. *Bower's* Innocence, as the Principles of Humanity and common Justice would not allow me to conceal from the Public: Proofs, founded upon *Facts* too stubborn to be resisted, and too clear to be evaded with all the Magic of Jesuitical Sophistry.

These *Facts* I shall now lay before the Public as an Advocate for Truth and injured Innocence; and they will disclose to the World a most wicked *Plot*, formed against Mr. *Bower* by the avowed Enemies of our happy Constitution both in Church and State, and carried into Execution by J—D—s, Clerk, Author of the scurrilous and defamatory Libels published against the said Mr. *Bower*; and a Man than whom the Papists and Jesuits could not have found another more fit to execute their wicked Designs in all his Majesty's *British* Dominions. They could not at least, I hope, have found another Clergyman, who would have submitted

to be the Tool of Papists and Jesuits, and to do their dirty Work for them.

As it would be a miserable Waste of my Time to follow my Protestant Brother and his Jesuits, through all the Kennels into which they have raked for Dirt to bespatter Mr. *Bower*, I shall refer the Reader to that Gentleman's *Answers* to the Libels published against him, and confine myself to the *Facts* that have been providentially thrown in my Way. The Person whom I shall introduce to attest them, is one whose Testimony I am sure Mr. *D—s* will read with Confusion, Mr. *D—s*'s Catholic Patrons will admit with Sorrow and Amazement, and the Friends of Truth and the Protestant Cause pay more Regard to than to an Hundred Certificates, an Hundred Letters, an Hundred Oaths of Men, who think it not only lawful but meritorious, to lye and to forge for the Good of holy Mother Church; nay, and to confirm with the most solemn Oaths their Lyes and their Forgeries*.

Mr.

* Mr. *Bower* hath evidently shewn, in his *Reply to a scurrilous Libel*, &c. that the Popish Witnesses, who have appeared against him, have contradicted one another, as well as their Protestant Friend and Ally; and yet they are all ready to swear to every thing they have said or attested. I beg Leave to recommend the Perusal of that *Reply* to every true Protestant, as it displays the wicked Principles of the Jesuits; and will, I am very confident, convince every Man, who peruses it with a sufficient Degree of Attention, and whose Mind is open in the least to Conviction, of Mr. *Bower*'s Innocence, and the Malice of his Enemies both Popish and Protestant. As for those, who have acquainted

Mr. *William Arnold*, Apothecary, a Person well known to many Catholics in this Kingdom, and not an entire Stranger to Mr. *Douglas* himself, is one of the many who have been entrapped in Popish Snares, and unhappily perverted from the Protestant Faith by *those*, who continually seek whom they may devour. After having continued some time a Member of the Church of *Rome*, he became better acquainted with its Rules and Precepts; but he was not better pleased with the Change he had made. However, as he at first became a Papist, under a Conviction that the Church of *Rome* was the one true Church of *Christ*, he was almost afraid to think of leaving again his new Church; and yet found himself unwilling to continue a Member of it with the many Doubts and Scruples which continually increased upon him. In this Situation of Mind he was pleased to address himself to me, as a Clergyman with whom he had formerly been acquainted, and in a friendly Letter proposed some Questions of Controversy between the Church of *Rome* and the Church of *England*. I very readily took upon myself the Task of satisfying his Doubts, and answering his Arguments in Favour of Popery. Our

acquainted themselves with the Charge brought against Mr. *Bower*, and condemn him without hearing what he hath offered to the Public in his Defence, or judge of it from what they read in the partial monthly Writers, they are certainly guilty of a most crying Injustice; no less guilty than a Judge, who should condemn a Man upon hearing the Charge, without waiting to hear his Defence.

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Correspondence for some time ran in this Channel, till at length my Friend yielded to Truth; and I had the Happiness of being an humble Instrument in restoring him again a sincere Member to the Church, and rescuing him from the violent Temptation of being a disloyal Subject to his Majesty. My Friend was greatly satisfied within himself, and expressed no small Joy at the Step he had taken. In the Course of our Correspondence, he disclosed to me many Anecdotes of *Popish Principles and Practices* in this Kingdom, which served only to stir me up to greater Diligence in bringing him back to the Fold from which he had strayed. As the Dispute between Mr. *Bower* and the Jesuits make a great Noise at that Time, and he had incidentally mentioned some Particulars relative to it, I urged my Friend very warmly to communicate to me all he knew concerning that Controversy. The Testimony he now offers to the Public is in Substance nothing more than what he delivered to me in private Correspondence near Twelve Months ago. Glad as I was to find any thing that might support the Cause of Truth and injured Innocence, I carefully preserved his Testimony for my own Satisfaction, without the least Intention of making any public Use of it. But when I found the Popish Party, like the troubled Sea, could not be at rest, but still continued to cast Mire and Dirt upon the injured Mr. *Bower*; when I saw plainly they were resolved to establish an *Inquisition* even in this Kingdom, I then thought it high Time to discharge my

my Duty to God and Man, by endeavouring, as far as I was able, to stem the Torrent of *Popery*; and check, if possible, the quick Growth of those Tares the perfidious Sons of *Rome* were about to sow, to the Ruin of all that is dear to a true Protestant and an honest *Briton*. For this Reason I very earnestly intreated my Friend Mr. *Arnold* to publish to the World what he had disclosed to me in private, and to join with me in turning Advocate for Mr. *Bower*, notwithstanding he was a Person entirely unknown to us both. He at first seemed very unwilling to appear in Public, and expressed most fearful Apprehensions of a *Popish* Storm, that might fall upon him as well as Mr. *Bower*. He knew, he told me, the Principles of Catholics *too well not to be afraid of them*. It is needless to inform the Reader, what Arguments I used, or what Motives I urged, to stir him up to withstand a *Set of People*, who, by his own Confession, were avowed Enemies to our most happy Constitution in Church and State, and secretly wished for nothing so much as the total Destruction of both. I was verily persuaded in myself, that neither he nor I could take a more effectual Method to convince the World that we were sincere Friends of the Protestant Cause, than by unravelling the Mystery of *Popish Plots*, and appearing publicly in Defence of the injured Author of the *History of the Popes*.

I must not forget to observe here, that this same Mr. *Arnold* had been often tampered with,

with, and violently pressed, to join in the Popish Cry raised against Mr. *Bower*. But the Fear of God, and the Love of Truth, very happily prevailed; and, while a Papist, he paid more Regard to moral Honesty, than all the pressing Sollicitations even of the invincible Mr. *D—s*, with all the Popish Train at his Heels. Many indeed have been the Snares laid, and very curious the Devices used at *other Times*, and upon *other Occasions*, to draw this Gentlemen from the Paths of Truth, Reason, and Loyalty, and tempt him into the Pit of Sorrow, Sin, and Disaffection. Had not Providence sheltered him under its Wings, had not a natural Sense of Honesty and Goodness influenced his Thoughts, and directed his Words and Actions, he must have fallen into the various Snares designed for his Ruin. I cannot therefore easily express the Satisfaction I felt, when I saw Mr. *Arnold* recovered from the Danger he was in, and found him ready to detest Error and vindicate Truth. It may perhaps be stiled Presumption, if not Arrogance in me to say, that his Testimony is decisive of the whole Controversy between the Jesuits, Mr. *D—s*, and Mr. *Bower*. I am content to let it speak for itself: And if, after a serious and impartial Examination of what is now delivered by Mr. *Arnold*, there shall be found any Persons who shall declare, that enough is not yet done to set this whole Controversy in a true Light, and to acquit Mr. *Bower* of the Charge

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brought against him; I hope I may be pardoned by them, if I pity their Prejudices, and lament their Want of Conviction; but I could not pardon myself were I to follow the Example of Mr. *D—s*, and declare in Public, that all such Persons must be either Knaves or Fools.

Thus much I thought proper to premise, as well for the Satisfaction of the Reader, as in Vindication of myself, for the Liberty I take in introducing the following Testimony of my Friend Mr. *Arnold*.

L E T T E R I.

DEAR SIR,

THE many and great Obligations I lie under to you, will not suffer me to refuse complying with any Commands you shall please to lay upon me. And as you have so earnestly solicited me, during the Course of our Correspondence, to disclose to you and the Public, all I know relative to the Controversy between Mr. *Bower* and the Jesuits in this Kingdom, I shall now, with great Chearfulness, reveal and make known the Truth, and nothing but the Truth. The Searcher of all Hearts knows, that I have no Intention to deceive; and I shall not at any time be backward in confirming upon Oath whatever I shall now advance, with no other Views upon Earth than to establish Truth, confound Falshood and Envy, and expose to you and the Public the Infamy

Infamy of Mr. *Bower's* Persecutors. You are no Stranger to my late unhappy Acquaintance and Connexions with the Jesuits, nor my Reasons for the great Dislike I have to them; among which, nothing has raised my ill Opinion of their Principles and Practices more than the following Facts, which have come to my own Knowledge in this Dispute.

Some little Time before Sir *Henry Bedingfeld's* Advertisement in *February 1756*; viz. if Mr. *Bower* would make Affidavit, that the Six Letters shewn by him were not of his own Hand-Writing, &c. &c. &c. Mr. *Kingsley*, a Jesuit, and my late Confessor, and one of the chief Agents in carrying on the Persecution against Mr. *Bower*, came to my House, and said, That as we had, a long Time back, some Conversation about Mr. *Bower* making his Addresses to Mrs. *Arnold*, my late Sister, at *Bath*, he apprehended I must have some Letters of Correspondence between them by me, and some of them in Mr. *Bower's* Hand-Writing. I told him, I never had any Letters of Mr. *Bower's* Writing in my Possession. He then desired me to look out all the Letters I had by me of my Sister's Writing, and give him a Sight of them, that he might see if she had made any mention of Mr. *Bower* in them; and that he would call the next Evening. The Letters were got together accordingly, and he came the next Evening and perused them; in which no mention is made of Mr. *Bower*, or the Courtship. The next Day, or the Day

after, he came to me again; and said, Sir *Henry Bedingfeld* begged his Compliments to me, and desired to have the Reading of the aforesaid Letters at Six o'Clock that Evening, at his Lodging in *Piccadilly*. I waited on Sir *Henry Bedingfeld* accordingly, with the same Letters I had shewn to Mr. *Kingsley*. When I entered the Room, Sir *Henry Bedingfeld* demanded of me, If the Letters I had brought were in Mr. *Bower's* own *Hand-Writing*? I told him they were not. Upon which he seemed very much vexed and disappointed; and said, then, Sir, they will be of *no Use* to me. What I want is, to see something in his own *Hand-Writing*; but if you will please to leave the Letters, I will peruse them, and return them safe into your own Hands again. He then entered on the Affair of the Courtship between Mr. *Bower* and my Sister. As I found Mr. *Kingsley* had told him all I had said about it, I related to him what I had long before said to Mr. *Kingsley* on that Head; but at the same time enjoined him Secrecy, as it never had been talked of but by very few People, and never publicly. He gave me his Word and Honour he would never mention it, and I accordingly expected he would keep his Word. There was an elderly gloomy-looking Gentleman, sitting by us the whole time I was in Sir *Henry Bedingfeld's* Room, with his Arm hung in a black Sling, who spoke never a Word; but I was afterwards informed by Mr. *Kingsley*, this same Person was that eminent Jesuit

Jesuit Mr. *Carteret*. As I was coming down the Stairs from Sir *Henry Bedingfeld*, I met a tall thin Clergyman, in his Gown and Cassock, running up very briskly to him; this Clergyman, I have since Reason to believe, was Mr. *Douglas*. I was much surprized to see a Person of that Order and Stamp there; and upon my expressing this Surprize to Mr. *Kingley*, he very abruptly said, What do you mean? Do you think the Catholic Nobility of so little Note as not to be acquainted with Protestant Parsons? The very next Morning, by Eight o'Clock, Sir *Henry Bedingfeld* sent me my Letters, sealed up in a Parcel, with the following Note.

“ Sir *Henry Bedingfeld*'s Compliments to
 “ Mr. *Arnold*, with many Thanks for the
 “ Perusal of the Letters: They can be of
 “ no Service to the present Affair.
 “ *Wednesday*.”

Soon after this, Mr. *Kingley* came to me, and desired me to go to Mrs. *Whittingstall*, late Partner to my Sister, who lives now in Town, to intercede with her for one of Mr. *Bower*'s Letters to my Sister or herself, or a Receipt of his, if there had been any Dealings between them, or any of his Writing on any Subject whatever. To oblige him, I went, but I did not succeed. Mrs. *Whittingstall* assuring me, that she had no such Letters or Writing from Mr. *Bower*; and that she had burnt all my
 Sister's

Sister's Letters and Papers of no Consequence by her Desire, a little before, or soon after her Death. Mr. *Kingfley* was so impatient to know the Event of this Message, that he waited at a Wax-chandler's Shop opposite to *Charing Cross*, and near Mrs. *Whittinghall's* Lodging, to have my Answer. But when I told him my bad Success, he seemed greatly disappointed and perplexed; and would have had me gone again to press her more earnestly, but I declined it: He would also have sent me to other Places, but I would not go. A little time after this, he came again to my House, and told me with great Joy, he had at last procured some of Mr. *Bower's* Hand-Writing; and added, that he had traversed the Town all over for *Six Weeks last past till he was almost dead* (and indeed he looked very pale and jaded), but could not succeed till then. All this while I was entirely ignorant and innocent of their Design against Mr. *Bower*. I had no Sort of Apprehension of what was the real Cause of this indefatigable Search after Mr. *Bower's* Conduct and Hand-Writing, till Sir *Henry Bedingfeld's* Advertisement in the public Papers convinced me. As soon as this was out, the good Jesuit-Father *Kingfley* came to my House to make me a Visit, and seemed to be very big with something; but I resolved to say nothing to him first, bearing in mind their clandestine Dealings with me in this Affair; at last my Confessor broke Silence: As it was certainly his Business and Design in this Visit to hear my Opinion of the

the Matter. After he had talked some time on the Subject, I freely spoke my Thoughts on what they had done, and showed my Dislike to such an extraordinary Proceeding. Among other Things, I desired to know of him what could induce them (meaning the Jesuits) to be stirring up the Coals in this Protestant Country, by traducing a Gentleman's private Character in so public a Manner. He said, you know very well Mr. *Bower* was one of us (meaning a Jesuit), he hath apostatized from the true Religion and his Order, to the very great Scandal of both; and not only so, but hath wrote impiously against the true Church, and is still engaged in that dirty Work (as he termed it) so that this Method is taken to discredit the Author, as the only Way to discredit his Works, which will stand or fall according the Credit of the Author. I remember well Mr. *Kingsley*, at this very Time, made a Calculation of Mr. *Bower's* Age, by reckoning how old he was when he came to *England*, and how long he had been here, which made him, according to his Account, Seventy-two or Three at that Time; at which Age, he said, he made no Doubt, but such a Shock as they should give him, would at least produce one or other of the Two following *good Effects*; either put him into such Disorder and Confusion of animal Spirits as would stop his Pen, by giving him some Disease which might shorten his Days; or else make him, after so violent an Attack, relent, and fly to his Religion and Order again,

as the only true Harbour to secure him from such a Storm.

I then asked Mr. *Kingley*, how Sir *Henry Bedingfeld* came to be the chief Agent so busily employed in this Affair, when the Letters, he said, were wrote to the Provincial of the Jesuits, and were in their Possession only. I told him, I thought the Jesuits so close and cautious of what they did, that they would trust no other Person with their Letters or their Business. He answered, that they had furnished Sir *Henry Bedingfeld* with the Letters in Question to act for them, as it would be construed a persecuting Spirit in them, who were unjustly charged with being of that Disposition; and that they judged it would make its Appearance in the World much better from a Lay Quarter, than from the peaceable Ministers of *Christ*. I still objected, that I thought it a very unwarrantable Proceeding, and without Precedent; and that they had much better let it alone. He then answered me, that they had always treated Mr. *Bower*, though an Apostate, with all manner of Complaisance, and had done their utmost to keep him in good Humour with them, in hopes that one Day or other he might come back to his Religion and Order. Besides, he added, we have, I assure you, great Things in the Gift of our Order abroad; all which have been offered him, and every Measure hath been taken to regain him, but he still persisted obstinately to go on in his Wickedness, which made us resolve to expose those

those Letters, as no other Method would do with him.

All the foregoing Conversation happened from the publishing the First Advertisement by Sir *Henry Bedingfeld* and Mr. *Bower's* Publication of his *Affidavits*, &c. &c. Immediately upon this were published the Six Letters and Remarks by Mr. *D—s*, which I made myself Master of; and, to my great Surprise, found in those Sheets Dr. *Aspinwall* represented to the Public as dying a good Catholic, with the usual Forms of their Church. Nothing could give me a greater Disgust, and nothing, I am sure, will astonish you more, when I tell you, that this Gentleman's Character was blackened so long after he was dead, for no other Reason than because he was known to Mr. *Bower*, and had once been a Jesuit.

To the best of my Remembrance and Belief, about Two Years before I had heard any thing of Mr. *Bower's* Affair, Mr. *Kingley* dined with me on a *Sunday*, and after Dinner proposed a Walk. He led the Way, and I followed him; and he rambled through the Park, and to the Porch of St. *Margaret's* Church, *Westminster*, where the Remains of his Mother lay; over whose Grave Stone he said something to himself, in a seeming devout Posture. When he had done, I asked him what Prayers he had said over his Mother's Grave? He told me, the Psalm *De profundis*. From thence he led me to *Westminster Abbey*; and after we had spent some Time there in reading the Epitaphs,
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and looking at the Monuments of the Dead, he conducted me to the Grave Stone of Dr. *Aspinwal*; on which he cast down a stern contemptible Look, stamped on it with his Foot, and rapped it several times with his Stick, and then said, "Here lies *Aspinwal* and his Whore." I asked him who *Aspinwal* was; for I had not read his Character on the Grave Stone, nor had I ever heard of him before in my Life? He answered, *Aspinwal* was one of us (a Jesuit), but fell from the true Religion and his Order, and was made a Prebendary of this Church. What, said I, a Prebendary keep a Whore, and both buried together in his own Church? Strange indeed! No stranger, said he, than true; for a Man that is once a Jesuit is always a Jesuit; he cannot alter his Condition, his Vows bind him; and if he wantonly takes to the Flesh, he can have no other Relation to the Woman than an ordinary Man to his Whore. But now he pays dear enough for Transgressions of both Kinds, as he died an obstinate Heretic, and is gone to Hell. I have heard the same Gentleman say the same Things in reference to Mr. *Bower's* having a Wife; and that whenever a Jesuit happened to fall, if he took to the Flesh also, they had but little Hopes of regaining him afterwards. Not a Word, you see, from this holy Man, even over the Grave Stone of Dr. *Aspinwal*, of his returning either to his Religion or Order, or having received the Rites of the Catholic Church before his Death, but a point-blank Contradiction

dition of the Whole. For had the Case been as represented by the Protestant Remarker upon the Six Letters, there is no Doubt but Mr. *Kingsley* would have boasted of it readily enough to me who was a new Convert, as he had before done in relating to me many Instances of the like Sort, that he pretended had often happened. However, when this famous Performance came out, to make a Trial on myself, and in order to be thoroughly satisfied whether this was the identical Grave Stone or not, and if the same Name was upon it, I went to *Westminster Abbey*, and straitway up to the Stone, without the least Difficulty, and found the Name of *Aspinwal* on it; and was very well satisfied this was the very same Spot where the Eulogy above-mentioned was uttered, to the Memory of the good Dr. *Aspinwal*. Now, Sir, I think I have taken the Doctor out of the Hands of his good Brother Mr. D—s very fairly, I beg Leave to consign him over to you, who will treat him with more Clemency and Christian Charity, and to subscribe myself,

Your most obliged humble Servant,

and sincere Friend,

WM. ARNOLD.

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LET.

LETTER II.

DEAR SIR,

IN my last you will remark that Dr. *Aspin-wal* is charged by the Jesuits, or Mr. *D—s* their Protestant Friend, of living a Hypocrite, and dying a Papist; I hope I may be allowed to say, from their own Mouths I have condemned them (Months I say, because he that knows one Jesuit knows the whole Body). Mr. *Bower*, who is still living, stands indicted of being a Jesuit in Disguise, and consequently the greatest of Impostors. I hope also, by the same Evidence, to prove he is not so, in their own real and private Opinions, whatever they have insinuated to the Public.

There was nothing remarkable said to me by my old Friend and intimate Acquaintance Mr. *Kingley*, till some little Time before Mr. *Bower* published his Answer to the Six Letters and Remarks, which was some Time longer in coming out than his Adversaries expected, when he came to my House, in high Spirits and great Triumph, and said, He was now well assured *Bower* could give no Answer to *their Pamphlet*: it was quite out of his Power: he was quite knocked up in the Opinion of all the World, and would never rise any more. He was now looked upon in so contemptible a Light by all Parties, that he and his famous History would be buried in Oblivion; he would tell no more of them. I told him, I was well assured

assured they would be answered; for a Man that could write the *History of the Popes* would not be wanting so much to himself, in an Affair that so materially concerned himself and his History. Upon this he quite laughed me to scorn, and told me, in a Pet, That Mr. *Bower* would never answer them; and that I might rely on it: He knew better what it was to have to do with them; and that, if once he began to scribble, he might as well put his Head into an Hornets Nest, as he would never find any End to his Work.

Very soon after appeared Mr. *Bower's Answer to a scurrilous Pamphlet*, &c. the next time I saw Mr. *Kingley* I attacked him myself upon this Event, as he had so positively affirmed Mr. *Bower* was incapable of writing an Answer, and never intended any; at the same time, I pointed out to him how many Things were said in his own Vindication, and that very justly; and how palpably and evidently he had cleared the Character of his Friend Dr. *Aspinwall*. Upon this I found my good Man quite in a different Mood. He said, for their Parts (meaning the Jesuits), they were the farthest of any Society of People in the World from divulging the Secrets reposed in them. They always looked on it as the most indiscrete Thing in Nature to raise Clamours and Uproars among Mankind, which seldom did any Good to the Cause of the true Religion, but often Harm. Besides, he said it was quite opposite to their Calling to foment Divisions; and

and he feared that this Affair would be productive of much Evil, the Great People seeming to make a Party Matter of it (and as Mr. D—s would have the World believe). Mr. *Kingley* likewise would then have persuaded me to believe, that the Jesuits were very sparing and modest in giving in their Intelligence in this Attack on Mr. *Bower's* Character. I demanded of him how this could be? when they were the very Fountain Head from whence all these troubled Waters flowed, by giving up the Letters said to be wrote by Mr. *Bower*, and in their Possession, to Sir *Henry Bedingfeld*? No, Sir, he replied, we are not; you are quite mistaken in that. We, the Body of Jesuits, were always against it; nor did we give up the Letters to Sir *Henry Bedingfeld*. He happened to have a Jesuit in his Family, who dying (or being removed, I will not positively assert which he told me), Sir *Henry Bedingfeld* found those Letters among some other of his Papers, that came to his Hands on his Death or Removal. Had not this been the Case, those Letters would never have been shown or published by us; for no Set of Men on Earth are more cautious of divulging their Secrets than the Jesuits.

Here, Sir, is a very remarkable Prevarication; and indeed I could have confuted him to his Face, by what he had said to me before on this very Subject, as I have already related to you; and I could also have retorted upon him, that he had very frequently told me, that the Jesuits lived *in common*; and that, if any one
of

of them died here in *England*, his Brethren immediately took to his Furniture, Books, Papers, Money, Clothes, and whatever else belonged to him, as their own Property, and were very careful to conceal his Papers from the Inspection of all others. But since I am on the Subject of Prevarication, I beg Leave to tell you, that this very Gentleman Mr. *Kingsley* told me, that Mr. *Douglas* himself was a great means of all this Disturbance, by being too busy and officious, and over-acting his Part: And furthermore, when I shewed my great Surprize at this, by telling him I could not see how Mr. *Douglas* could furnish himself with so much of Mr. *Bower's* Conduct and Character, especially among Catholics; he very hastily answered me, Why not Mr. *Douglas*, as well as any other? Why, was not he as capable as another Man of fitting into the Conduct and Character of any one? In fact, I found him inclined to shuffle the Affair off on Sir *Henry Bedingfeld* or Mr. *Douglas*, or both in Conjunction.

The next Thing that appeared was that remarkable Piece, *Bower and Tillemont compared*. I shall take no more Notice of this Pamphlet than to observe, that it made the Cause of the Persecution against Mr. *Bower* appear very conspicuous to me; viz. *The History of the Popes*, which I always understood to be the grand Objection to Mr. *Bower*, and the great Stumbling-Block in their Way. I must also remark, that
all

all the monitorial Advice and pious Calls on Mr. *Bower*, to relent and return to his former Religion and Order, particularly in Page 72d of this learned Work, and the very Words are the very Dialect of the Jesuits; so that I had long been acquainted with that Part of it before I saw Mr. *D—*'s kind Care also for Mr. *Bower*'s religious Principles and the Good of his Soul. All that ever passed between my good Father *Kingley* and me about this Pamphlet was, that I told him, I thought Mr. *D—*'s quite in the wrong to treat any Man with such Language, even for his own Sake as a Gentleman and a Clergyman. He said, he thought so too; and that Mr. *D—*'s had over-done his Part very much in it.

And now, Sir, I shall give you an exact Account of the Authority the People concerned in the Persecution against Mr. *Bower* had to enter my Sister, Mrs. *Arnold* at *Bath*, on the List of Accusations against Mr. *Bower*, on which Footing I had that Interview with Sir *Henry Bedingfeld*. I am ready to allow all Mr. *Kingley* will please to say, in reference to our Conversation about my Sister and Mr. *Bower*, but must beg his Leave to remark, what he and I said on this Head was at my own House, and over a Bowl of Punch, and in private friendly Confidence, near or quite (to the best of my Remembrance) Two Years before any Application was made to me for Letters either of my Sister's or Mr. *Bower*'s Writing. I must beg

beg Leave also to add, that Mr. *Kingsley* began this Conversation by introducing Mr. *Bower* as his Subject, as I will venture to say he at that Time had private Reasons of his own for so doing. And so much was said by him to blacken Mr. *Bower's* Character to me, that I looked on him as the most horrid Wretch alive. I am ready to confess to any one all I did say, which was much more than I ought to have said, I make no Sort of Doubt; for our Zeal rose in Proportion as the Bowl emptied, and Scandal and Detraction triumphed without Controul. However, this Story of my Sister, thus come at, was carefully hoarded up to be brought forth at a proper Time, to increase the Load of Scandal then accumulating in Prejudice of Mr. *Bower*. But notwithstanding I had Sir *Henry Bedingfeld's* Word and Honour, he would never say any thing about my Sister's Affairs, as well as Mr. *Kingsley's* repeated Assurances it never should go any farther for him, Mr. *Douglas* came to my House the 22d Day of November 1756, and finding me at home, he took a Letter out of his Pocket, which he said he had received from Sir *Henry Bedingfeld*, who presented his Compliments to me, and desired I would hear him (Mr. *Douglas*) read how he had stated the Case of my Sister and Mr. *Bower's* Correspondence, with a View to make it public if I approved of it. I was much confounded and amazed at their Intention of publishing what *they*, one and all, before had engaged to me should be kept a pro-

found Secret. Nor had I heard one Word more of this Affair from the latter End of *January*, or the Beginning of *February*, to this Day. However, Mr. *Douglas* read his Paper to me, which was worked up with all the virulent Energy of that great Author; and Mr. *Bower* appeared in his Account, actually the Murderer of my Sister. As soon as he had done, I gave him my Thoughts upon it, by telling him, that I did not deny but I had mentioned that Affair to Mr. *Kingley*; but that I could by no means agree to his Manner of relating it, nor to its being made public at all; for I very well knew my Sister had many and grievous Troubles, particularly a vexatious Law-Suit, that had plagued her many Years; and that it was not in my Power to affirm which of her Troubles were the greatest, or whether she died of Trouble, or any other Disease: That his Charge in his Case against Mr. *Bower* was of the highest Nature; and that all the Evidence I could produce in this weighty Matter was the Report of a Servant Maid, who was since dead; so that my Authority for so heavy a Charge was nothing more than hearsay Evidence, from the Tattle of a Servant-Maid, who perhaps would deny it if she was living. For these Reasons, and many others, I desired he would not depend on me to attest his Paper, as he might see plain enough in Justice I could not. I added, when I told this Story to Mr. *Kingley*, I never entertained the least Thought I should

should ever hear of it again, much more be desired to ascertain it publickly. Mr. *Douglas* then very obligingly desired me to be easy, and assured me, as I did not approve of it, it should not be taken any Notice of; and pressed me very much to appoint some Evening that Week to take a Glass with him at his House, with a Friend or two, when we were to talk this Matter gravely over again, and I was to let him know what were my farther Objections to having it made publick. I would have excused myself from waiting on him, but he was so very urgent, I appointed the *Sunday* Evening following. He was no sooner gone, than I reflected seriously on the Nature of his Errand, and determined within myself not to go near him. I wrote the following Letter to send at the appointed Time, which was sent accordingly by my Servant.

" Reverend Sir,

" I have maturely considered of your Application to me, and say in Answer, that I cannot consent to have the Ashes of my dear Sister disturbed, after so many Years lying quiet; as the Affair on the Carpet hath never been publickly talk'd of by me, or any of her other Relations or Friends. Sir *Henry Bedingfeld* can't but remember, when I had the Honour to wait on him, that I then enjoined him Secresy on my Sister's Account, as much may be said about

it: I do now declare to you I am absolutely
 against it; and am,
 Sir, &c. &c.

Nov. 28, 1756. Wm. ARNOLD.

P. S. "I am sorry I am prevented by par-
 ticular Business from waiting on you in Per-
 son, as I had engaged."

The *Thursday* Evening before this Letter
 was sent, I met Mr. *Kingley*, the good Je-
 suit, to whom I first told this Story of my
 Sister, in *Riders Court, Cranborn Alley*. He
 would have passed me, pretending he did not
 see me; but I stopped him, and told him
 what had passed between Mr. *Douglas* and
 me; and that I could by no means be an Evi-
 dence for Mr. *Douglas* in this Cause; neither
 could I suffer it to be published on my Autho-
 rity. He replied, after pausing a little, Why,
 I don't know well what to say to it: I am
 afraid all this will rather harden *Bower*, than
 do him any good: I wish we had never begun
 it. But as to *Bower*, you may be assured it is
 quite over with him; he is down, never to
 rise any more; his Word will never be taken
 again for any-thing; so that you have nothing
 to fear from him if you suffer the Story of
 your Sister to be inserted. I begged him to
 call on me, that I might talk with him more
 at large. He came accordingly the *Saturday*
 Evening following, when I shewed him the
 Letter I had wrote to send to Mr. *Douglas*,
 and

and at the same time protested against any Publication of the Story I had told him concerning my Sister and Mr. *Bower*; and charged him with having assured me, many times, that nothing should be said about it. He very much approved of my Letter, as a very proper one. He said he was quite of my Opinion. He commended my Conduct, for excusing myself from going to his House: And would have me add in my Letter, that I thought the Whole was a very unchristian Proceeding, and what I condemned in my own Heart, as a conscientious Man ought. This, Sir, is the Substance of what passed between us about that Part of the Charge against Mr. *Bower*, in the *Full Confutation*. I have now come now to the last; and I think the most material Fact that can be offered, to prove that this whole Persecution against Mr. *Bower* was the Scheme of the Jesuits to answer the good Purposes before hinted at. On the 26th of January, in this present Year, Mr. *Wheeble*, a Jesuit, whom I had always the Honour to be intimately acquainted with, ever since I knew any thing of Popery, came to my House, about Six or Seven o'Clock in the Evening, with that eminent Jesuit, and great Leader of the Catholic Party, Mr. *Baker*. When I entered the Room, Mr. *Wheeble* introduced me to Mr. *Baker* with great Ceremony, as to a Man of the last Consequence. When this Part of the Interview was over, Mr. *Baker* asked me, if I and my Family were

Catholics.

Catholics. I answered him we were. He replied, I thank God: And then began to ask me if I knew Mr. *Bower*. I told him I did not, nor had I ever seen him in my Life. But, Sir, said he, you know there was a Courtship between him and your Sister; I beg to know all you can tell me about that Affair, and if you think the Disappointment she met with, in not marrying Mr. *Bower*, was not the Occasion of her Death. I told Mr. *Baker*, as I had told Mr. *Douglas*, that I had heard Mr. *Bower* had made an Offer of that Sort to my Sister; but that I had no Proof, any more than Hearsay: That I knew she had many and grievous Troubles in her temporal Affairs, and had been many Years teased with a Law-Suit of great Consequence to her: And that she had met with nothing but Crosses and Disappointments all her Life, and consequently long before she knew Mr. *Bower*: And that it was unlikely any Man should marry a Woman so circumstanced; that she herself could hardly expect it. So that it was impossible for me to determine which of her Troubles was the greatest, or whether Trouble, rather than any other Disease, was the Occasion of her Death; as I did not hear she was ill, till I had, at the same time, an Account of her Death, which was sent me by her Partner, and which Account I have still by me. That I knew very well she never was a Person of a sound strong Constitution from her Youth up. I added, I had always lived at a great Distance from my Sister,

Sister, so that I had no Proof to support the Story I had told, in Writing, or by Word of Mouth from herself; and whatever I might be told by another, or whatever I might think, it was not sufficient Evidence to charge Mr. *Bower*, in so public a Manner, with murdering her, as Mr. *D-----*s would have me to do. Besides, I said, I think, Mr. *Baker*, you should be very cautious how you publish any more Accusations against Mr. *Bower*; when you have been fairly detected by him in many Points of publishing more already than you have good Grounds for, particularly that of Dr. *Aspinwall*'s dying a Roman Catholic: And the very Letters which you say were wrote by Mr. *Bower* to your Provincial, contain false Facts and false Dates. Where is the Woman and her Child? You can no-where find them. He sighed very deeply, on my rehearsing these Things, and, with great seeming Sorrow and Confusion, replied, I am very sorry we ever began this Controversy with Mr. *Bower*; we have, I confess, said a great deal too much, and a great deal more than we can prove: I wish we could drop it, and go no further; but we have begun, and don't know how to end; and God knows what will be the Consequence. But though we cannot find the Woman and her Child (putting his Hand upon his Breast, in a very solemn Manner), Mr. *Arnold*, said he, Mr. *Bower* is the greatest Villain upon the Face of the Earth: Upon my Conscience he did tell me, some Years ago (I think he said Eleven),

Eleven), that he was concerned with such a Woman, and had such a Child. I own all you say, in reference to your Sister, seems very just and true. I beg you would go again to Sir *Henry Bedingfeld*, and say to him what you have now said to me concerning your Sister. I begged to be excused, as I saw no Reason for a Second Interview with him, they all knowing my Sentiments on this Head long before. Mr. *Wheeble*, who sat by us all the Time Mr. *Baker* was with me, sighed most bitterly, and seemed prodigiously dejected, but never said one single Word in the whole Conversation.

Thus, my good Friend, have I truly and faithfully laid before you the real Sentiments of the Jesuits themselves, when they are attacked privately, about this Persecution raised against Mr. *Bower*. Here you see plainly their open Confession of having dealt unfairly and unjustly by him. This is the Substance of what I know concerning the Dispute between Mr. *Bower* and the Jesuits. With what Horror I looked back on my unhappy Change of Protestant for Catholic Acquaintance, is not easy to express. How I was shocked, when I reflected that the Jesuits and their Party had, in this dark Plot against Mr. *Bower*, taken so much Pains to involve me in the same Guilt with themselves, merely because I was then a Roman Catholic (God be praised I am not one now), and therefore bound, right or wrong, to be subservient to the

the Interest and Cause of their Church and Order.

I cannot conclude the Testimony here given, without remarking to you, on the Whole, that there was not the least Syllable said in this Conversation to support the Authenticity of the Six Letters (for the Seventh then was not so much as mentioned by them, nor dreamt on by me), but on the contrary there was all the Appearance of Remorse and Sorrow in the Jesuits themselves, for their having made them publick, and lamenting their Want of the Marks that would prove them genuine: And yet, notwithstanding all this, they, or rather Mr. D—s for them, published again, soon after that masterly Piece, the *Full Confutation*, in which my Sister, in spite of all their solemn Promises, and repeated Assurances of Secresy, is brought upon the Stage, to offend me, and blacken Mr. Bower. It may also be proper here to observe to you, I never heard any of the Jesuits, in any Conversation with them about Mr. Bower, even so much as hint he ever attempted to make any Converts to their Faith; and when they have told me any thing about Mrs. Hoyle's Testimony against Mr. Bower, I have asserted, in Opposition, that I knew them that knew Mr. Bower almost as long as he has been in *England*, who have told me, that they thought he erred on the other Side, by saying rather too much against Popery than too little.

If you think proper to publish my former Letter on this Subject, and this, for the Defence of the Innocent, and in the Cause of Truth, and to undeceive Mankind, whatever the Jesuitical Band may invent to defame or prejudice me for defending Truth, I shall always have this Pleasure and Satisfaction in my Breast that none can rob me of, that of being conscious to myself that I have obeyed God rather than Man, and that of being,

Sir,

Your most obliged Friend,

and most obedient

humble Servant,

WM. ARNOLD.

AND now that the whole Mystery of the Popish Plot hath been laid open to every Reader, I beg Leave to observe, that Mr. Bower is thereby cleared from the principal Articles of the Charge brought against him. These are; that *he associated with the Jesuits, to obtain of them Forgiveness of his past Offences, and be re-admitted into the Order; that he lent a Sum of Money to Hill, their Procurator, to convince them that he was sincere in his Desire of being re-admitted; that Four Years after he had given them such a satisfactory Proof of his Sincerity, he was reconciled to the Church* by

by Father Carteret, and received again into the Order; that he is a Jesuit in Disguise, and hath, or hath had, Connexions with the Jesuits, of such a Nature, as make it to be a Matter of the utmost Indifference, whether the Letters ascribed to him be genuine or no; that he hath acted, and continueth to act underhand, in concert with them; that he hath a Dispensation from his Jesuit Superior, to wear the Mask of a Protestant, and even to write the History of the Popes. These are the principal Articles of his Indictment. Now from all and each of the said Articles Mr. Bower is fully cleared by the Evidence before us. For it appears from thence, that he did not court the Jesuits to obtain of them Forgiveness of past Offences; but, on the contrary, that they courted him to accept of the Pardon they offered him; that he did not lend his Money to *Hill* to regain their Favour, and purchase his Re-admission (A); but, on the contrary, that they made

(A) I have often wondered that there should be found one single Person in this whole Nation, who could swallow the gross Nonsense and glaring Absurdities my Protestant Brother hath advanced with respect to this Money-Transaction; that there should be found one single Person who could, for Instance, believe that the Jesuits, who are ever ready to compass Sea and Land to make one Profelyte even from the Class of the most abandoned and profligate Wretches upon Earth, should suffer a Brother, who had apostatized both from their Church and their Order, to negotiate about being re-admitted for several Years without Success; that they should oblige him, after several Years fruitless Negotiation, to purchase his Re-admission with all he was

made him great Offers, would have received him with open Arms upon his own Terms; nay, that they raised the present most furious Persecution against him, to oblige him by that Means, since all other Means had proved ineffectual, to return to their Church and the Order: Lastly, from the same irresistible Evi-

worth; and that after he had thereby given them what was really a satisfactory Proof of his Sincerity, such a Proof as left no Room to question it, they should still delay, near four Years more, to re-admit him, desiring more certain Proofs of his Sincerity, that is to say, more certain Proofs than those that were really satisfactory, and left no room to question his Sincerity. One would think that no Man of common Sense could possibly read such palpable Contradictions, and not discover, both in the Author and his Prompters, an unparalleled Malice, as well as Effrontery, in attempting to impose them on the Public.

It now appears, that at the very Time the Jesuits accused Mr. Bower at the Bar of the Public, of having placed his Money in their Hands, with the sole View of bribing them therewith to re-admit him; they owned, in private Confidence, that they had attempted to bribe him with the Offer of the best Things in their Gift; and that when they found that all their Offers and Measures to regain him proved ineffectual, and he was resolved to continue and act as an obstinate Heretick, they then published those Letters, with a View to discredit that dirty Work, the *History of the Popes*, by stigmatizing the Historian himself. And thus is the only Circumstance, viz. Mr. Bower's Design and Intention in the Money-Transaction, which hath supplied my Protestant Brother with Matter for Three Parts in Four of his Three Pamphlets, irrefragably proved to be a wicked Invention of his Friends the Jesuits, determined to stick at no Lies nor Calumnies, however absurd and incredible, to ruin Mr. Bower's Character, so long as they have a Protestant Divine ready to adopt and impose them on the Credulous, the Prejudiced, the Undiscerning, for undoubted Truths.

dence

dence it appears, that he never was reconciled to the Church or the Order; that he neither hath, nor ever hath had, any secret and dangerous Connexions with the Jesuits; that he never hath acted underhand in concert with them; that he hath no Dispensation from his Jesuit Superiors to wear the Mask of a Protestant (B), &c. but, on the contrary, that he withstood all their Kindnesses, rejected all their Offers, would hearken to no Terms, but continued obstinate in his Heresy; that is to say, a true Protestant, in spite of all their Endeavours to reclaim him. I shall further add, that, by the same Evidence, the Letters to *Sheldon* are proved to be forged: For in those Letters Mr. *Bower* is made to speak all along as one returned both to the Church and the

(B) My Protestant Brother is, I find, mighty well versed in that Part of the *English History*, which is intituled, *Foxes and Firebrands*; and from thence he hath extracted the curious Account of *Faithful Cummin*, a *Dominican Frier*, and *Thomas Heath*, a Jesuit, to make the ignorant Multitude believe, that Mr. *Bower* hath wore the Mask of a Protestant (for Thirty-two Years), and even writ against Popery by a Dispensation from his Jesuit Superiors, or the Pope. I am really concerned to see blind Malice bringing again upon the Stage such Actors as have already been hissed off. Doth my Protestant Brother mean thereby to reproach anew our religious Dissenters with idle and improbable Tales, which were at first invented to their Prejudice and Scandal, and have since been clearly confuted to their Credit and Honour? I cannot help observing, that the Pains taken to apply the Case of these Two imaginary Impostors to Mr. *Bower*, testify the greatest Effrontery, and favour of the blackest Malice, I ever yet found in the Character of a *Protestant Divine*.

Order;

Order; and from the above Testimony it appears, that he never did return to the one or the other, but continued obstinate (C), &c.

And thus is Mr. *Bower* fairly acquitted of all the Articles of the principal Charge brought against him, and acquitted by his Enemies themselves, owning in private the above Truths, while they endeavoured to impose on the Pub-

(C) The *Similitude of the Hand-writing*, in the Seven Letters fathered upon Mr. *Bower*, and the *Post-mark* upon One of them, are urged by Mr. *D——*s and his Jesuits, as convincing Proofs of their Genuineness. And yet Mr. *D——*s himself owns, that *Similitude of Hand-writing* is no *absolute Proof*; and that there have been *Forgeries so well executed, as to confound those who were best acquainted with the Hand-writing that was counterfeited*. The *Similitude* therefore of the *Hand-writing* can only prove, even according to him, that the *Forgery* hath, in *that respect*, been well executed. As for the *Post-mark*, it is allowed that the *Direction* upon the Letter bearing that Mark is written in a *different Hand*. This Circumstance is mentioned, very fortunately for the Cause of Truth, but very unfortunately for my *Protestant Brother*, and his good Friends the Jesuits. It was certainly the Business of those who forged the Letters in question, to give them the strongest Marks of Authenticity. And how easy a Matter was it to procure for that Purpose the Sanction of a *Post-mark*, by directing a blank Letter to Mr. *Elliot Brown*, &c. As the Letter therefore is allowed to be directed in a different Hand, the *Post-mark* upon it can be no Proof that Mr. *Bower* wrote the inside Contents.—If any Man can read and impartially weigh Mr. *Bower's* Arguments against, and my *Protestant Brother's* Arguments (if they deserve that Name) for the Authenticity of those Letters, without being convinced that they are a *palpable and bare faced Forgery*, I will not say that he is either a *Fool* or a *Knave*; but, pitying his Blindness and Prejudice, shall refer him to the grand Day of Inquiry, when the Secrets of all Hearts shall be disclosed.

lic,

lic, and have actually imposed on the Simple and Credulous, the opposite Lies. My Protestant Brother, little imagining that positive Evidence could be ever produced in Defence of the injured Historian of the Popes, returns no other Answer to his Reasons and Arguments, but that *Reasons and Arguments are of no Weight against positive Evidence in the opposite Scale*. But Providence hath seasonably interposed, as we have seen, and furnished his Friends, the Friends of Truth and the Protestant Cause, with *positive Evidence*, far more unexceptionable than the most *peremptory Affidavit*, even of the *chaste* and *eminently good Mrs. Hoyles*, or indeed of any other, be who he will, under the Direction of the Jesuits; as we may reasonably suppose them all to be tainted, some more and some less, with the wicked Principles of their spiritual Guides and Directors. And by that positive Evidence those Ministers of *Satan*, the Jesuits, are proved to be Liars and Knaves, as their private Testimony is thereby found plainly to contradict their public Accusations (D), and the Protestant
Retailer

(D) The Jesuits, determined to spare no Calumnies to blacken the Character of our Historian, have published to the World that he was expelled the Order for the Scandal his Conduct in *Italy* had brought upon it; that he fled from thence to escape the Punishment due to his heinous Crimes; that at *Macerata* he debauched a Nun, a Woman of Distinction, &c. and they have painted him, in the famous Letter said to have been writ from *Rome*, as the most wicked of Men. But how will they reconcile
his

Retailer of their Lies is, at the same time, proved to be no better than any of them; I should perhaps have said worse: For he, in striving to impose their Lies and Calumnies on the Public for unquestionable Truths, hath acted contrary to his Principles, if he is a Protestant, and hath any: Whereas they have acted agreeably to theirs, namely to that, *The End justifieth the Means*. The End they proposed to themselves was either to stop the Pen of the Historian, by giving his Constitution a most violent Shock, and so put an End at the same time to his Life and his History, or else to terrify him in such a manner, as to force him back into the Arms of their all-saving Church, the only Harbour that could afford him Shelter against the dreadful Storm beating against him. This End was holy, according to the Principles of that Society which is blasphemously stiled *the Society of Jesus*, and it sanctified all the Lies and Calumnies they could invent to attain it.

his being expelled the Order for the Scandal his Conduct had brought upon it in *Italy*, with their courting him in *England* with all manner of Kindnesses to return to it? If he were the *abandoned Profligate*, the *Outcast of their Church*, the *Bane of their Order*, that they represent him to be, would they have thought it worth their while to offer him all they could offer, and he could desire, in order to regain him? Would they have raised the present most furious Persecution against him to force him by that means, since they could by no other, to fly to their Arms and accept of the Offers they made him?

If such was the pious Design of those holy Fathers, must it not redound to the immortal Honour of a *Protestant Clergyman* to join issue with them! I never yet heard that the *Swiss*, who have been occasionally hired to fight against most other Nations, could ever be prevailed upon to turn their Arms against their own Country. But such a Warrior, I am sorry to say it, is *J. D—s* Clerk, who is neither ashamed nor afraid to fight the Pope's Battles, against his own Country and his own Religion. Is this his Method of doing Service to God and Man? Is this a sure Way to confound Popery and establish Protestantism? Doth *J. D—s* thus shew to all the World that he deserveth well of *his King, of his Country, of the Inhabitants of Great Britain in general?* Will he thus convince all Mankind that he is *concerned only for Truth, and actuated only with Zeal for the Protestant Religion?* O *D—s*, my Brother, my Brother! Doth not thy Heart tell thee that thy Tongue speaketh not Truth?

The Jesuits themselves allow in *private*, that they have gone *too far* in this Controversy: They heartily wish they could drop it: They have already *said a great deal more than they can prove*: Nay, like our First Parent *Eve*, they are willing to shift off the Blame from themselves upon that Serpent *D—s*! Him they condemn as a Man of a most violent and impetuous Temper, and *as over-acting his Part* in this very Persecution, raised by these holy

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Fathers,

Fathers, against the Historian of the Popes. It grieves me to think, it shocks me to say, that this same Mr. D—s is not ashamed to declare in public, with all the Confidence in the World, that he hath proved Mr. Bower to be guilty of the Charge against him, by *Proofs unexceptionable*, and by *Evidence irresistible*! Nay, and as to those who will not join with him in bringing in the same Verdict, he is not afraid to dignify them with the Title of *Knaves* or *Fools*!—Is it possible, I ask, to produce a greater Instance of Virulence and Effrontery? The Jesuits themselves allow in *private*, that Mr. Bower is an *obstinate Heretic*, and a *sincere Convert* from Popery: They condemn Mr. D—s as guilty of unchristian Behaviour, by his Manner and Method of carrying on *their* Persecution against Mr. Bower. And yet *this same* Mr. D—s calls aloud upon Mr. Bower to yield at length to the Remorses of a guilty Conscience, *to return to his Duty*, to seek Pardon of his God, *before it is too late*, to live the Life of an honest Man, and die the Death of a Christian.—Is it possible, I ask, for a Protestant Divine to appear in *blackier Colours*?

Shocked as I am with these dark Scenes of Popery, I shall not be sorry to withdraw from a Sight so full of Horror, so full of Guilt! Convinced as I am of the Innocence of *Archibald Bower*, I could almost wish to drop the Pencil, which cannot touch the Canvas, without displaying the hideous Features of the Popish

Popish *Goliab*! Is it not sufficient for thy *false* Tongue to speak all Words that may do Hurt to the Living? Cannot the Ashes of the Dead lie undisturbed? Is not the Grave itself an Asylum from the Attacks of Popish Calumny and Slander? Must *Aspinwall* and *Bower* share the *same Fate*? *Aspinwall* and *Bower*, I say, both Jesuits? Both condemned by *the Papists*, as Apostates from their Church and Order, and allowed to be *Converts from Popery*, and *zealous Protestants*: And yet must these very Men be arraigned at the Bar of the Public as *disguised* Papists, by a Protestant Divine? Can neither the Dead nor the Living be spared? Must *they both* bleed alike with the Stabs of a Protestant *Damien*? Hard Fate indeed!

Happy for thee, my Brother *D—s*, could I even stop here: O that I could forget, so easily as forgive, thy Behaviour to my Friend *Mr. Arnold*! But the Calls of Truth and Justice are solemn and awful: The bitter Wailings of *injured Innocence* are loud and mournful. Tell me then, thou Protestant Champion of the Pope and his holy Society, dost thou not shudder at the Remembrance of what is past? Dost thou not tremble and turn pale at the Thought of having endeavoured to draw *Mr. Arnold* from his Duty to God and Man? Was it possible for thee to forget thy Duty as a Clergyman, so as even to turn Tempter, and *Satan's* Second, in suborning my Friend to be a *false Witness*, in an *unjust Cause*, and with a deliberate Intention to ruin the Character of the *innocent Mr.*

Bower? And, what is more shocking to all Notions of *common* Justice and *common* Humanity, hast thou not actually given in to the Public such Testimony as the very Person, to whom thou didst apply to vouch the Truth of it, absolutely protested against more than once, and that to *thy own Face*, and *under his own Hand* (E)? Is it, I pray, no small Charge to condemn a Man as a *Murderer*, *without*, nay, *against Evidence*? And is this thy *unexceptionable* Testimony, to prove the Guilt of the injured Mr. *Bower*? Is this thy so much boasted Love of Truth, and Zeal for the Protestant Religion? Is it this that entitles thee to the *Thanks and unreserved Commendations of the Inhabitants of Great Britain in general*? I forbear to reflect, and leave thee to the Stings of a guilty Conscience!

Before I conclude, I must take the Liberty to remark, that as in this Controversy between *Archibald Bower* and the *Jesuits* the Public hath been most grossly abused and imposed on, it is highly reasonable and necessary that some Satisfaction be made to the Public, by the

(G) I can with great Satisfaction assure the Reader, that the Account given by Mr. *Arnold* of his Sister, both to Mr. *Douglas* and the *Jesuits*, tallies exactly with a Letter, now in my Hands, from a very worthy and eminent Physician at *Bath*, who attended Mrs. *Mary Arnold* in her last Illness. This Gentleman likewise says, that his Patient had met with great Troubles and Distresses, and was much perplexed in her worldly Affairs: But not a Syllable is mentioned, or so much as hinted at, of any Disappointment in Love, or of any ill Consequences thence arising.

Abettor

Abettor of such Imposition. Let me therefore earnestly intreat my Protestant Brother seriously to consider, that HUMANUM EST ERRARE, DIABOLICUM PERSEVERARE. It hath been his unhappy Lot to maintain Falshood and confound Truth; to support Guilt and abash Innocence. Let him then publicly acknowledge his Error, and penitently seek Pardon of his God, whom he hath grievously offended, by bearing false Witness against his Neighbour, and prostituting his Conscience, as well as his Character, to promote the hellish Designs of the most wicked Set of Men upon Earth, *striving to put a Yoke upon our Necks, which neither our Fathers nor we were able to bear.*

Let him, in the next place, humbly ask Pardon of his Prince, whom he hath highly insulted, by vilifying and debasing a Man whom he hath been graciously pleased to honour with his Royal Patronage, and to shelter under his fatherly Protection. Let him publicly acknowledge and lament his Error, I could almost say Treachery, in fighting the Battles of those who are avowed Enemies to all that is or can be dear to a Protestant Nation. Little, alas! doth sacred Majesty itself think what Legions of those Enemies are continually hovering round the Throne! May indulgent Heaven vouchsafe to smile propitious upon the Protestant Cause! May the *King of Kings* lengthen out the Span of our present Father and Guardian, for the Peace and Security of a tottering divided State!

And

And since the Popish *Goliath*, in his most virulent Attack upon the injured Mr. *Bower*, hath not scrupled to toss about his Firebrands upon all Mr. *Bower's* Patrons and Friends, and upon all those, who were neither mad nor base enough to join with him in a Popish Cry; to all these let him sue for Pardon and Forgiveness: They have been publickly injured—they have a Right to publick Satisfaction.

Let him, in the last place, seriously consider, what Scandal and Disgrace he hath publickly brought upon our Church and Order, by taking Part with our most crafty and inveterate Enemies, and by endeavouring to stigmatize and discredit a Man and his Works, who, for many Years, hath employed his Time and Talents in displaying Truth, and unmasking Popery! This, I conceive, is the proper Satisfaction for him to make; and this, let me tell him, tho' small in itself, and not adequate to the Offence, is all the Atonement he can ever make, for the manifold Injuries done to *Archibald Bower*.

But if (which God forbid) his stubborn Heart should refuse to yield; if a Sense of Shame should unhappily render him obstinately hardened against the Stings of Guilt, blind to the Light of Truth, and deaf to the Calls of Justice and Humanity:—If this, I say, should be the fatal Issue, let him then throw off the Mask at once; let him depart from the Society of Protestant Clergy, and herd with his Beloved, the Elect of *Satan*, Popish Priests, Jesuits, Monks, and Friars; and at length let him be recorded
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in the Annals of Time, as *Founder of the new Inquisition* (F), as an *Abettor of Popish Plots*, as a *Friend and Ally of the sworn Enemies of our happy Constitution*, and the *Disgrace of his Order*. And if, after all, it should not be his happy Lot to repent of past Offences, I shall wish him no greater Harm, than that he may live to see the injured *Archibald Bower*, *Historian of the Popes*, still blessed with the Smiles of his Prince, still honoured with the Acquaintance and Friendship of the *Great and the Good*, still carested by the Friends of Truth and the Protestant Cause; and at length, like a Shock of Corn when it cometh in its Season, going down to the Grave in Peace, *full of Years, and full of Honour*.

(F) And it is hard to say which Mr. *Bower* hath Reason to dread the most, the Holy Inquisition at *Macerata*, under the Reverend Father *Montecucoli*, or the new Inquisition set up in this Kingdom, under the Reverend Father *D——s*. The former, it is true, might have deprived him of his Life; the latter hath left no Stone unturned to rob him of what is more valuable than Life itself, of all Merit, all Virtue, all Reputation, and spared no Colours in painting him as a Monster, not fit to live. Hard Fate indeed! that a Man should fly from the Regions of Error and Cruelty, and yet be denied Protection in a Land which boasts of its Liberty, both civil and religious, and naturally abhors the very Sound of Tyranny and Persecution: That he should fly from a *Montecucoli* in a Popish, and meet with a *Montecucoli* in a Protestant Country; with a *Protestant Montecucoli*, as void of Humanity, as merciless and cruel, both to the Dead and the Living, as his Popish Brother Inquisitor in *Italy*.

F I N I S.

